

the religious one. The establishment or repression of the Reformation was, nevertheless, the result of an appeal to arms as well as an appeal to conscience. It was the work of the soldier as well as the martyr, whether the soldier were the veterans of a Conde, a Coligny, a William of Orange, or the armed rustics that responded to the battle-cry of a John Knox or a Zwingli. It was baptized in the blood not merely of the martyr heroes, but of the heroes of those fierce encounters in which Protestant and Catholic struggled to assert or defend the new or the old faith. From the point of view merely of bloodshed, violence, the religious wars, lasting from the first encounter between Catholic and Protestant at Cappel down to the dragonnades of Louis XIV., constitute the bloodiest revolution on record.

The revolutionary genius of the movement ultimately carried the reformers further than they would otherwise have preferred to go. Luther and his colleagues were, as we shall see, careful to preach submission to the powers that be. They banned, for example, the rising of the peasants against their taskmasters. Calvin, too, as we shall also see, had a deep veneration for the civil power. Luther and Calvin had need of its protection in the struggle to maintain the Protestant cause, and wherever it espoused that cause they were ready to recognise, and even exaggerate, the view that the prince, the magistrate, holds his office by divine right. They had no sympathy with popular revolutionary movements. They denied, indeed, that the prince, the magistrate, had the right to command anything contrary to the divine will. They absolved the subject in that case from yielding obedience. But they did not go the length of saying that the subject might actively resist. As time went on and the movement gained in strength, this doctrine would not hold in practice. Men came to see that, if Protestantism was to succeed, they must fight for its success against both prince and pope. They began to question the right of the persecutor to persecute, and to assert in opposition to it the right of the people to resist. The theorist came forward to denounce in many a fiery effusion the policy of coercion to the will of the persecuting ruler, and to vindicate, on grounds of reason, religion, and history, the claim to worship God in accordance with conscience, not as mere papal or